WISEDOMES
IVSTIFI-CATION.

A SERMON PREACHED AT THE COVRT.

BY

IOHN PRIDEAVX, Rector of *Exceter Colledge, His* MAIESTIE'S *Professor in Divinity in the Vniversity of* OXFORD.

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Luc. 7. 35.

But wisedome is iustified of all her Children.

THE words are our *Saviours*, vttered vpon this *occasion*: *Iohn Baptist* from his *prison* had sent messengers vnto him, to knowe *whether hee were the expected Messias*, or that *another* was to be *looked for*. This was done, not so much (as most *Interpreters* think) to satisfie his owne *doubting*, as to acquaint his *Disciples* with *Christ*, and to turne them ouer, to a *better master*. They haue their *quick*, but a *reall dispatch*. *Goe and tell Iohn what things yee haue seene, and heard*: the *Blinde* see, the *Lame* walke, the *Leapers* are cleansed, the *Deafe* heare, the *Dead* are raised, to the *poore* the Gospell is *preached*, and *blessed is he*, whosoeuer shall not be *offended in me*. And hence, vpon the *departure* of these *Messengers* (for in their *presence*, it might haue fauored of some *courtly insinuation*) hee takes further *occasion*, to

V.19.

V.22.

speake of the *poore prisoner*, *Iohn*, to the *forgetfull*, and *uncertaine* multitude, who ere-while had so *admired*, and *runne after*, & *flocked* to his *Baptisme*. *What went yee out into the wildernesse to see? a reed shaken with the winde?* I tell you, hee was none of your *wind-shaken reeds*, smooth *without*, and hollow *within*, thriving better in the *myre*, then in *solid* good *ground*, winding and *crouching* every way, as the *gust* sets him. Was he *costly* in his *diet*, or *courtly* in his *apparell*, or *ambitious*, to bee *prefer'd*? Who *retyr'd* himselfe in the *wildernesse*, to his *single commons*, of *Locusts* and *wild hony*? Having no better *girdle*, then that of *Leather*, to claspe his *Camels* course hairy *Cassock* about him. But what *went* yee out to *see*? a *Prophet*? Yea I *say vnto you*, much more then a *Prophet*. And yet his *roughnesse*, and my *mildnesse*, his *mourning*, & my *piping*, what *good* hath it *wrought* vpon you? For *Iohn* truely came to you, neither *eating bread*, nor *drinking wine*, and *yee say*, he hath a *Divell*. The *Sonne of man* is come *eating*, and *drinking*, in a more sociable *manner*, and yee say: Behold a *glutttonous man*, and a *wine bibber*, a *friend* of *Publicans* and *sinners*. But notwithstanding all these *hard*, and *undeserued censures* of yours, a *wisedome* in the end will be *discouered*, that will *shame* all these *lewd*, & *wayward* calumniations. This *Wisedome* will want no *Aduocates*, but shall bee in the issue, *Iustified*.] These *Aduocates* are no *strangers*, or *fee'd hirelings*, but of her owne *breeding*, and *informing*, *her children*. These *Children*, will not be *distracted*, or set at *variance* among themselues, but come in, *round-*

by

ly together, *all*] to *performe* what *belongs* vnto them. Howsoever therefore, *ignorant* men *mistake* her, the *proud sleight* her, *Politicians* abuse her, *Prophane men snuffe* at her, and *few*, or *none* of this *world* maintaine her, with that *respect*, as they ought; yet *tandem bona causa triumphat*, vpon a due *hearing*, and *examination*, she will be *quitted*, to the *shame*, and *confusion* of all her *opposites*. For *perverse*, and *foolish oppositions*, that are *plausible* in the *beginning*, in the *end*, proue *perilous*, and *pernitious*. *But wisedome is iustified of all her Children.*

In the words are considerable,
1. The *connection*, in the particle, *But*]
2. A *direction*, wherein it will bee requisite to knowe,
   1. *What*, this *wisdome* is.
   2. How, it may bee said *to be Iustified*.
   3. Of *whom*, it is *Iustified*, Of *all her children*.

Loe *children*, and the *fruit* of the *wombe* (saith the *kingly Prophet*) are an *heritage*, and a *gift*, that *commeth* from the *Lord*; especially such *children* of *wisedome*, or *such wise children*, as my *Text* here treats of. *Like as the arrowes in the hand of the Giant*, so are *such children* alwaies in a *readinesse* to *iustifie* those that begate them: *Happy is the man*, that hath his *quiver full of them*, they shall not bee *ashamed*, when they *speake* with their *enemies*, in the *gate*: which *parallel's* fully my Text. The *Connection* whereof, by *Gods assistance*, and your *wonted patience*, comes *first* to bee onely *touched on*, in the *particle*

Psalm. 127.

2. ΚΑΙ, *But*] *Maldonate* the *bold Iesuite*, is much perplexed with the *difficulty* of this Text, & (to say the *truth* as we *finde* it) there is scarce one *word* in it, that one *way* or *other*, hath not bred a difference amongst *Expositors*. The *Originall*, δὲ] which we *expresse* by the *Exceptiue*, *But*] is rendred in the *vulgar Latine*, *Syriack*, *Arabique*, and *Munsters Hebrew translation* in S. *Matthew*, by the *Copulatiue*, *And*] which giues way to the sense, that *Castalion* stands vpon, and *translates* it accordingly, *Et*, *vel*, *ita suis omnibus aliena est sapientia*, such a *stranger* is *wisedome* to her *owne children*. Or (as *Luther* hath it in the *Dutch*) is *condemned*, made *ashamed*, or put to *silence*, by her *owne children*: which some *latter Critiques* also *allow*. But the *words* will not *beare it*, without *enforcing* the sense; And it is *well knowne* that δὲ] is oftentimes put for καὶ, in the *Greeke*, and, *and*] for *sed*] in the *Easterne tongues*, (as *Beza* and *others*, note on this place.) And therefore here in reference to that which went *before*, it intimates an *opposition*, which casteth vs *necessarily* vpon this *position*? That, *come* which way we *hold best*, either with *Iohn's austerity*, or our *Saviours mildnes*, no *direction* to *truth*, and *goodnesse*, shall want *censurers* and *opposers*. *Noah* shall finde, in his *owne family*, and own *breed*, a *Cham* that will *scoffe* at his *nakednesse*. *Lot* hath his *neighbours*, the *Sodomites*, that will vex his *righteous soule*. *Isaac* liues in the *house* with his *helfe brother Ismael*, that will laugh at him, before his *tender mothers* face. And could *Davids* majestie, or *authority*, priviledge him from the *like scandall*?

Lud. de Dieu.

dall? with the flatterers were basse mockers, that gnashed vpon him with their teeth. They that sate in the gate, spake against him, and the drunkards (in the Originall it is, sitters vpon their ale-benches) made songs vpon him. Iust as Moses was incountred with Iannes and Iambres, and Balaam, (besides his domestike stirres) to withstand his heauenly proceedings. So Elias his fiery zeale, met with a violent Iezabel, that put him to his shifts. And reuerend Elisha shal not passe in peace, by the vnnurtured boyes of Bethel but they will call him Bald-head. What shall I speake of Ieremy, of Amos, of Zacharias the sonne of Barachias, whose freedome in performing their duties, exasperated rather, then reclaimed those, who should haue better respected them? The Pharisees in our Saviours time, were growne so superstitious, that they held it a great cowardise, to afford him the credit of a Conuerse. Say wee not well (say they) that thou art a Samaritan, and hast a Diuell? what will this babbler say? say the wits of Athens, of S. Paul, when he preached vnto them, Iesus, and the Resurrection. Worshipping of an Asse his head, promiscuous lusts, & drinking of the blood of Infants, was obiected to the primitiue Christians, by the Pagans, without the least ground of truth, meerely to make them odious. You would scarce beleeue me, if I should but only touch by the way, the vnchristian, and opprobrious imputations, our Aduersaries, haue put vpon our Church, and innocent Reformers, Luther, Caluin, and the rest, for no greater reason, (for ought that can be truly alleaged) but that their Diana should downe, and their siluer-

Psal. 35.

saith he loose their gaines, if these honest men stood, and their Doctrine continued for current. S. Paul had a combat with such beasts at Ephesus. Old Ignatius was graund (as corne in a mill) by their teeth. The Diuel himselfe is termed Obal charya in the Syriack, Satan in the Hebrew, and Diabolus in the Greeke, for no reason so much, as for his breeding or feeding, and spreading abroad, such virulent and hellish imputations.

5. The lesse should such hard measure, mane or daunt any good man, in the light of the Gospell, wherein the depths of Satan, and the drifts of his Emissaries, are so palpably discouered. For hath not our Saviour, sufficiently catechized vs in this behalfe? The Disciple is not aboue his Master, nor the seruant, aboue his Lord. If they call the Master of the house, Beelzebub, how much more shall they of his household bee forc'd to weare the same Livery? And if Iohn Baptist haue a Diuell, for his strict life, and our Saviour must be a glutton, and a winebibber, and a base company keeper, for his more familiar conuersation; what meruell is it then, if diuers amongst vs (that through apparant infirmities are deseruedly excepted at) vndergoe the like Censure of malitious tongues? Whosoeuer will come after me (saith our Saviour) let him first deny himselfe, his owne wit, his owne will, his own praiects; Then take vp his crosse, with a resolution, to vndergoe whatsoeuer disaster he meet with, and yet not start backe, or aside, or sinke downe vnder the load, but still keepe on, & follow. Such reproches are some of the Markes, that S. Paul glories in: From henceforth

Mat. 10. 25.

Mat. 16. 24.

Gal. 6. 17.

forth (ſaith he) *let no man trouble me*, for *I beare in my body*, the *markes* of the *Lord Ieſus*. And in a *ſafe cuſtody*, are thoſe *ſheepe*, that may be *diſcerned* by ſuch *fleſh markes*, not ſuperſtitiouſly *gotten*, and *vaunted* of, (as thoſe of him, whom they call S. *Francis*, and that counterfeit *Abbeſſe* of *Lisbone*, who *bleſſed* the Spaniſh *Banner*, in 88, mentioned by that *honeſt Spaniard*, *Cyprian de Valera*) but *purchaſed*, as thoſe of the *true Martyres*, & *Confeſſours*, in *Imitation* of our *Saviour*, and *Iohn Baptiſt*, by performing their *owne duties*, for the *teſtimony* of a good *conſcience*. *Laſt* of all, this may *ſerue*, to ſtir vp *Alacrity*, in the *ſlackeſt*, *Confidence*, in the *doubtfull*, *Conſtancy*, in the *wauering*, *Diſcretion*, in the *haſty*, *Reſolution*, in the *timorous*, and *ſuſpicious*; when they ſhall *ſeriouſly conſider* with themſelues, that all the *wiles*, and *words*, and *wrongs*, of *malitious* and *deriding gaine-ſayers*, ſhall be but as *ſmoak*, the higher it *aſcends* (ſaith *Gregory*) the ſooner it is *diſperſed*, and vaniſheth. *Simon Magus* for a time, may *bewitch* the *Samaritanes*, and make the *ſimple people* beleeue, that hee was μέγας τὶς, ſome great one. Act. 8. *Elymas Bar Ieſus* (from whom the *Ieſuits* may more fitly fetch their *denomination*, who hold it, as it ſhould ſeeme, not enough, from *Chriſt* to be called *Chriſtians*) may withſtand S. *Paul's* preaching, at the *firſt onſet*, and *perſwade the deputy* againſt it. Act. 13. The faction of the *Arians*, make the world *groane* vnder it, and the *greatneſſe* of the *Apocalyptical* Beaſt, bring *Kinreds*, and *tongues*, and *nations*, to doe him *homage*; yet matters will not be ſo packt vp, without a *further* examination. A

But]

But] is found in the *text*, that makes way for *a wisdome*, to *speake in her own cause*. Now what this *wisdome is*, (according to my *former division*) comes in the *next place* to be discussed.

ἡ σοφία. 4 *Wisdome.*] It is a *receiued rule* among *Logicians*, that, *Æquiuoca sunt priùs distinguenda, quàm definienda*. Words of an *ambiguous meaning*, must bee first *distinguished*, before they can be *defined*, or rightly *ranked* in their *proper places*. Of this *sort*, is this *word*, *wisdome*, in my *text* which may bee vnderstood, either to be, *Divine*, or *Humane*. *Divine* sometimes designes *Christ* himselfe, the *second Person* in the *Trinity*. In which sense it must needs bee taken *afterwards*; Luk. 11. 29. Thus saith the *wisdome* of *God*; I will send them *Prophets* and *Apostles*, compared with 1. Cor. 1. 24. vnto those *that are called*, both *Iewes* and *Greekes*, *Christ* is the *power* of *God*, and the *wisdome* of God. *Otherwhere*, & more *often*, it notes the infinite *skill* of the most *high*, in *creating*, and *perfecting* all *things*, and by his *Providence*, ordering them, to their appointed *ends*, and *vses*. O *Lord how manifold are thy workes*, in *wisdome hast thou made them all*, (saith the holy *Prophet*) the *earth is full* of thy *riches*. But *last* of all, and more *especially*, it pointeth out the *vnexplicable contriuing* of the *Eternall*; in the *mystery* of our *redemption*, with that *Evennesse* betweene *Mercy* and *Iustice*, that both had their *full scope*, in such an *inexpressible* manner, that the *Angells* themselues desired to *looke into it*. 1. Pet. 1. 12. as it was *opened* by the *Holy Ghost*, in the *preaching of the Gospel*. But *Humane wisdome* is

Psal. 104.

of

of another *mold*, and is either *Morall*, *tending*, or *pretending* to a *temporall happinesse*; or *Carnall*, which is no better then *earthly*, *sensuall* & *divellish* in S^t. *Iames censure*, *involuing* & *deluding* its *admirers*, in *inextricable Labyrinthes*. There be that *expound* this *wisdome* (here *mentioned*) to bee *Christ himselfe*; but with no great shew of *probability*. *Chrysostome*, *Theophylact*, and *S. Hierome* somewhat bend this way; but their meaning is, that wisdome *expressed in*, & *by Christ*, in the *mystery* of our *Redemption*, will be ever *quitted*, vpon a due *survey*, from all *exceptions* against it. On the other side, to take this for *Humane wisdome*, either *Ethicall*, or *Ethnicall*, in the *good* or *bad* sence, will haue small *Coherence* with that which followes: for how can *Humane wisdome* be *iustified*, which so many waies is *deficient*? and hardly shall wee find *in scripture*, so good a *terme* as *iustified*, to be *attributed* vnto *wordlings*, or *wordlings* simply to bee *accounted wisdomes children*. In what sense *therefore* to vnderstand *wisdome* in this place, we cannot be *better* informed, then in the 30. *vers.* going before my *text*; But the *Pharisees*, and *Lawyers*, reiected the *counsell of God against themselues*, being not *baptized* of *Iohn*: For that *counsell* of *God* there *reiected*, is the *wisdome* that is *here iustified*. *There*, it finds *Pharisees*, and *Lawyers*, *Separatists*, and *Canonists*, *States-men* in their owne *conceipts*, beyond all *Subordination*, to withstand it; *here*, it is not destitute, of *dutyfull* and *intelligent children*, that will *make good* her *proceedings*. *Herod*, may consult with the *wisemen*, and pretend as much *deuotion* to *Christ* as

Cap. 3.

as *they*; *Pilate*, wash *his hands*, when hee *frees* a *murtherer*, & *condemnes* an *Innocent*; the *Kings* of the *earth* stand vp, and the *rulers* take *counsell* together, against the *Lord*, and against his *anoynted*: yet hee that *dwelleth* in *heaven*, shall *laugh* them to *scorne*, the *Lord* shall haue them in *derision*. For there is no *wisdome*, nor *vnderstanding*, nor *counsell* against *the most high*. Prov. 21. 30. *Zeresh* his *wife*, could tell *Haman* her *husband*, that no *policy* could *beare* out a man, that once *began* to *fall* before the *seed* of the *Iewes*, who were then *Gods vndoubted people*. And *Gamaliels* counsell, was taken for *good*, by the same *Nation* at the *worst*, that howsoeuer *mans proiects*, come to *nought* of *themselues*; the *designes* of *Gods wisdome* shall neuer bee *overthrowne*, Act. 5. 38. but be *accomplished* in their *due time*. 1. *Pet*. 5. 6.

Hester. 6.

5 Now those that be *wise*, will *ponder these things*, and they *shall vnderstand*, the *loving kindnes* of the *Lord*, Psal. 107. Least they *perish* frō the *right way*, Psal. 2. through their *owne imaginations*, Psal. 5. O *Lord* our *God* great are thy wonderous *workes*, which *thou hast done*, like *as be also* thy *thoughts* which *are to vs-ward*, and *yet there is* no man, that *ordereth them* to thee. Thy *wisdome* cryeth in the *chiefe places* of *concurse*, and *vttereth* her *voyce* in the *streets*, but who *hearkens* after *her*? she *builds her* a *house*, with *stately pillars*, but who *sues* to be her *tenant*? she *provides* her *wine*, and *victualls*, and *furnisheth* her *table*, but who *comes* vpon her *invitation*? Nay *Sophistry* goes so farre now adayes, beyond this ἡ σοφία of my *text*, and *wilynes* beyond

Psal. 40.

Prov. 2.

Ib. 8.

beyond *wiſdome*, that for one *diſciple* of true *wiſdome*, it may *number* a *thouſand*. St *Paul* after hee had in all *wiſdome*, brought his *Coloſſians* to *Chriſt*, in *whom are hidde the treaſures of all wiſdome and knowledge*, Coll. 2. Immediately thereupon, *ſchooles them*, to *beware* eſpecially of 3. things, which vnder a *ſhew of wiſdome* might *miſlead them*, into all abſurdityes; the *firſt* is μβαρολογία, ſo highly *eſteemed* in theſe our *trifling* times; conſiſting in *inticing*, and *winning* words, without the leaſt purpoſe of *ſincerity* or *performance*. And this I ſay, (ſayth the bleſſed *Apoſtle*) leaſt *any man ſhould beguile you*, by *inticing words*. *v*. 4. The *ſecond is*, φιλοσοφία, paſſed now, vnder the *habit* of a *reaching vnderſtanding*, and *deepe iudgment*, concerning which, *followeth* in the 8. verſ. *Beware leaſt any man ſpoyle you through Philoſophy*, and *vayne deceits*; after the *traditions* of men, after the *rudiments* of the *world*, and not after *Chriſt*. Men may *vaunt* themſelues how they liſt of their *abſtruſe ſpeculations*, in concurring *atom's*, and *exemplary Idea's*, and *pretty notions* in the *imaginary ſpaces*, without the *Primum Mobile*, as ſome *Ieſuites* yet continue to *vent*; but *wiſdome* will *manifeſt* in the end the emptines of ſuch *foperyes*; and how much *better* it is, to be a *good Chriſtian*, then a *great Philoſopher*, though *both* may well *ſtand* together, if they bee rightly *ranked*. The 3. and moſt dangerous *Abduction* followes, in the 18. verſ. in a *voluntary humility*, afterward called θελοθρησκία, will-*worſhip*, *verſe* the *laſt*. The *Heathen* haue yeelded *Cyniques*, and the *Mahumetans* (at this day) want them not, that put

a *great deale* of *wisdome*, in a *Bedlem* kind of *garbe*, and *fantasticke devotion*. But our *Apostle* tells vs, in the words of *truth*, and *soberneſſe*; *Let no man beguile you of your reward*, in *a voluntary humility*, & *worshipping of Angels*, intruding *into those things which he hath not seene*. For doth fooliſh *man* know, how to pleaſe *God*, better then *God* himſelfe? or doe *Gods commandements* want the *patching* or *peecing* out, of the *worlds Rudiments*? what a *ſtirre*, and implacable *ſiding*, hath continued theſe *many ages* in *Christianity*, about *touch not*, *taſt not*, *handle not*, and *ſuch like* vnneceſſary *catches*, which are all to *periſh* with the *vſing*, as our *Apoſtles* tells vs? And haue indeed *a ſhew* in *will-worſhip* and *humility*, and *neglecting* the *body*, not in any *honour*, to the *ſatisfying* of the *fleſh*; but are farre *wide*, from that true *wiſdome*, which *here* we are in *purſuit of*.

σοφία τῆς κόσμου.

6 It was a *wiſe obſeruation* of ancient *Tertullian*; That where any thing *is intended*, where it *ought not* to be, it is *neglected* moſt commonly, where it *ſhould be*. And it is a *manifeſt ſigne* of the *nights approaching*, when the *ſhadowes* grow *longer* then the *ſubſtance*. God ought to be *worſhipped* of vs (ſaith *S. Auguſtine* not as we *hold fitteſt*, but as *he commandeth*. Thou ſhalt doe, not that *which is right* in thine *owne eyes*, but without *addition* or *diminiſhing*, (*only*, addes the *vulgar edition*) which I giue *thee in charge*. For this is our *wiſdome*, and *vnderſtanding*, that ſhall *extort* from all at length, this ſatisfying *Approbation*, ſurely this *is a wiſe and vnderſtanding people*. But this *wiſdome* hath beene ever held too *triviall*, with the *great witts* of all *a-*

Ita plerunque evenit, vt cum aliquid vbi non oportet adhiberur, illic vbi oportet negligitur. De pœnit.

Deconſenſ. Evangeliſt. l. 1. c. 18.

Deut. 12.

ges.

ges. Pharaoh will be *purſuing* the *Iſraelites*, though he *ſinck* himſelfe, and all *his*, in the *proſecution*. That *Traytor Achitophel*, will *vnking* a man after *Gods owne heart, David*, though it *coſt him* the making of *himſelfe*, a *long letter* in a *halter*. Witty *Lucian* will jeere at *Chriſtians*, till *doggs* ſerue him, as they did *Iezabel*. And what ſhall wee thinke of the *Pagans violence* in *primitiue times*, and *Iulian* the *Apoſtata's* ſly *conveyances?* The *Popes*, ioyning theſe *both* together in a moſt *myſterious, politique*, and *plauſible way?* haue they not all beene defeated by *Luther*, and *Calvin*, *Iewell*, and ſuch *downe-right men* and *contemptible ſilly ſoules*, who were *learned* in nothing *leſſe*, then the *Circumuenting wiſdome* of this *world?* Theſe men as 'tis well knowne, had no *pompe* to beare *them out*, or *inquiſitions* to *back* them, or powder-plots to make way for them, but the *Apoſtles* ſimple *reſolution*, *Conſider what* we ſay, and *the Lord giue you vnderſtanding in all things*. It was ſomewhat that made *S. Paul* to mind *poſterity*, 1. Cor. 1. That, not *many miſemen* after the *fleſh*, nor *many mighty*, nor *many nobles*, (yet *ſome* there are, that are *called* to this *buſineſſe*;) But *God hath* choſen the *fooliſh things* of this *world*, to confound the *wiſe*: and *weake*, to *take downe* the *mighty*: and *things* that *are not*, to bring to *nought* things *that are*: that noe *fleſh* ſhould *glory* in his *preſence*. But all *ſhould glory* in *this*, that *Ieſus Chriſt* is *made* vnto *vs*, *wiſdome*, and *righteouſneſſe*, and *ſanctification* and *redemption*. Let no man *therefore* deceiue himſelfe, (I go on with the *Apoſtles words*) For if any man *amongſt you*, *ſeeme* to *be wiſe*, in this

V. 17.

V. 30.

world, let him *become a foole that he may be wiſe*. And hee giues the *reaſon*, for the *wiſdome* of this *world* is *fooliſhneſſe* with *God*, and hee *confirmes* it with two *places* of *ſcripture*; It is *written*, he *taketh the wiſe in their owne craftineſſe*; and *againe*, the Lord *knoweth the thoughts of the wiſe, that they are but vayne*. Thus the Ancients were *wiſe*, to goe to the *fountaine*, and *thence* to learne to *diſtinguiſh* between *tryed gold*, and *ſophiſticated Alchymy*: Betweene *pretious ſtones* and *ſtubble*. Then was *true wiſdome* at a *high eſteeme*, when *Iob* preferred it before the *gold* of *Ophir*, the *Onyx*, the *Saphir*, the *Corall*, the *Pearles*, the *Rubyes*, the *Topaz* of *Æthiopia*, which he pronounceth in no ſort to be *equall* to it. The *depth* (ſayth hee) cannot *yeeld it*, the *ſea* ſayth, it is not *with mee*, *Deſtruction* and *death* ſay, wee haue *heard* only the *fame* of it. Such a *ſalt* is this *heavenly wiſdome*, that ſome *graynes*, of it will make the *bitter waters ſweet*: ſuch a *tree*, that a *branch* of it *caſt into* the *water*, will make *Iron* to *ſwimme*, ſuch a *ſpittle* comming from the *mouth* of our *Saviour*, that *mingled* with *clay*, it will *make* the *blind* to *ſee*. But we haue the *wiſdome* of *Solomõ*, and of him that is *greater then Solomon*, farre beyond the *wiſdome* of the *Ægiptians*, and *Chaldæans*, or any of the the *Sonnes* of the *Eaſt*, (wherein *Moſes* and *Daniel* were ſo well *verſ'd*.) But who *lays* out for it *diligently*, or apprehends it *faythfully*, when it is brought *home* vnto him? Nay if the *choyce* were now layd *before vs*, as it was once to *Solomon*; whether *riches*, or *long life*, or *victory*, or *this wiſdome* would *beſt* content vs, it is much

Iob 5.13.

Cap.28.

1. Kings 3.

to

to bee *feared*, that thoſe would be *layd hold* on, and *this wiſdome*, be *put off*, with a *Courtly complement*. But howſoeuer it *ſpeed* among the *vulgar*; ſome *friends* will bee found, that will *ſticke* to *her*, and *iuſtifie* her. But how *farre*, and in what *ſenſe*, the *third particle* of my *text* falleth in, to evidence.

7 *Wiſdome is iuſtified.*] The ſchooles haue this for a currant *Axiome*, *Qui benè diſtinguit benè docet*. Hee that will *teach* well, muſt doe it *diſtinctly*, by *ſpeeing* that he handleth, from a *various meaning*. Here, it comes to bee of *vſe*, by reaſon of the *different ſignifications*, of the word δικαιοῦν, or, *iuſtified*. This is render'd ſometime *properly*, by *Iuſtum facere*, to *make one iuſt*, by ſome *inherent quality*: More *often*, by *Juſtum declarare*, by a ſufficient *ſatisfaction*, *caution*, or *pardon*, interpoſed, to *pronounce one abſolued*, in a *legall courſe*. In the 6. to the *Romans*, it can meane no other but a *preventing*, and *quitting*, from an *inconuenience*: *Hee that is dead is iuſtified from ſinne*; that is, *freed* from its *ſeduction*, or *Infection*, as S. *Baſil*, and S. *Chryſoſtome* expound it. But the meaning of the *word* here, will be beſt *gathered*, from the 29. *verſ.* going before, *All the people that heard him, and the Publicans iuſtified God*. Now how may *God* be ſaid to be *iuſtified*, by being *made*, or *pronounced iuſtified*? or *freed* by a *change* from any *inconuenience*, to which a *creature* may be incident? It can bee no leſſe then *Blaſphemy*, to conceiue ſo. To *iuſtifie God* therefore, is to *admire* his *wiſdome*, acknowledge his *Iuſtice*, *Captiuate* our *iudgments*, to his all-*diſpoſing prouidence*; εὐλογεῖν, εὐχαριστεῖν, δοξάζειν θεόν, to *confeſſe*,

δικαιοῦται]

confesse, to glorifie, to set forth in the most ample manner, his infinite goodnesse and mercy, with an humble acknowledgment of our owne fullyes, faults, mistakes, and errours: That hee may bee iustified in his sayings, and cleare when hee is iudged. So the Greeke Fathers, Chrysostome, Theophylact, Euthymius, with whom the Latine, Hilary, Hierome, & S. Augustine, concurre: Iustificata, that is, iusta, & irreprehensibilis, declarata, laudata, & probata est: Wisdome is proved, praysed, declared, to be inst, and irreprehensible, beyond all exceptions. Mans pretests quickly discouer flawes, that will hardly bee excused: But Gods disposition, is admired the more, the more it is sifted and throughly weighed. Triall, time, and place, that manifest our weaknesse, iustify this wisdome. Catching Articles, and crosse interrogatoryes, may be put in against it, but they will bee easily answered, to the confusion of the Playntiffes.

8 For wee may not imagine (B.) That the serpent, who first seduced our Mother Eve, by his pestilent suggestion; was afterward lesse solicitous to disgrace her promised seed, from whom, he could not chuse, but expect a broken pate. And therefore all the destructive calumniations that Hell could forge, should be sure put into the mouthes of Porphyry, Iulian, Celsus, and such venturous miscreants, to be forth-camming against him, and his Gospel, vpon all occasions. For, 1. was it (say they) a likely or seemely thing, that the sonne of David, and Abraham, should bee soe meanely provided for, that a Corner of a poore stable, was hardly alotted him,

for

for his *welcoming* into the *world*, and a *manger* for his cradle? And, 2. did not his *suddayne departure* thence, Conveyance into *Ægypt*, lurking, after his *returning*, *in secret*, as a poore *tradesman*, (few *knew* how, or *where*, for feare of discouery) manifest to the *world*, that *himselfe*, and his *guardians* distrusted their *owne forces*, and were *afrayd*, that God should haue lost *an heire*, if man might haue *seized vpon him*? 3. Say that in the *interim*, he was presented in the *Temple*, acknowledged by *Simeon* and *Hannah*, good *old people*, and after at 12 *yeeres* of *age*, gravel'd and amazed the *Doctors* in a publique *disputation*; But did any then of the *Rulers* take *notice* of him, or anyway vpon *further proofe*, seeke after him, but only a *Nicodemus*, or so, not held one of the *wisest* in the *Synagogue*? 4. If his purpose had beene that his *preaching*, and *miracles* should haue wrought a *reformation*, why got hee not himselfe to the *Court*, as *Moses* did to *Pharaohs*, and wrought the *wonders*, that otherwise he did so *ordinarily* before *Herode*, and *Pilate*, and their *Affine Ladyes*? Why took he not a *wise course*, to make *Annas* and *Caiphas*, and the *potent factions* of the *Scribes* and *Pharisees*, to be of his side? *Those* quickly might haue *effected* that, which his *preaching* and *miracles* came short off. At least his *complying* with them, would haue abated the *edge* of their *bitternesse*, to giue the *fayrer passage* to his proceedings. 5. Now what was the common *scandall* and *blocke* that *most* stumbled at? is this the *Diuinity*, that *Moses* and the *Prophets* must giue way vnto? *published* by a *company* of *ignorant* and *beg-*

gerly fishermen, that oppose the established Church discipline, affront the chiefe priests and prelates, venture vpon preaching, without a calling or licence, reforme the temple in an imperious manner, without the least shew of any commission, or canonicall authority? 6. Notwithstanding when hee was afterward apprehended, and was most put to it, before the publique magistrates, to quit himselfe, why opened he not then his mouth, to cleare his owne innocency, and did not one miracle to free himselfe from danger? when the passengers reviled, the high Priests vpbrayded, the theeues on both sides taunted, not without the most provoking blasphemyes, could hee haue abstained from righting him, and handled them in their kind, if he had had the power? 7. Last of all where it is vayced, & beleeved, that he rose againe the third day, why did hee not appeare to any of the Magistrates, or Prelates, to giue some satisfaction? why was he not seene in the midst of Ierusalem, in the most eminent places of assemblyes, to be heard, and touch't, and handled, to the conviction, and shame of the most obstinate? To what purpose chose he, rather in private to manifest himselfe, but to a few in comparison, and those of the meanest rancke, and least esteeme, among the Priests and People? Thus wee see what Atheisticall spirits haue ever harped vpon, to discredit (as much as in them lay) the wisdome of the most highest, in managing this greatest mystery of our redemption. But no such matters are here, or can be obiected, which admit not of easy Iustification.

9. For the first, our Saviours meane birth and parentage

parentage, in a *poore towne*, was to *grace* the *place*, not to be *graced* by it, as it was *fore-prophecied*: and to free *harmelesse poverty* from contempt, seeing that *word*, that made the *world*, was content to *vndergoe it*. But what? was there not any *heavenly maiestie* appeared, in this *earthly meanenesse*: was there not a *Starre* (created, as 'tis thought of *purpose*) appointed to be a *guide* to the *wise Easterlings*, to bring them to the *King* they sought for? And were there not then a *quire of Angels* provided, to *welcome* him into the *world* with a *heavenly Antheme*? Adde to this *Iohn Baptist's* strange *birth*, and *Zacharies dumbnesse*, & his vnexpected recovery; both the parents *prophecies*, & the *sonnes* performance; and then let *malice* speake, whether *these matters* were not of *consequence*. For the *second*, his suddaine *subducing* for a time, was not out of *earthly feare*, but *heavenly direction* from his *father*, whom it pleased to *preserue his sonne*, not by *miracles*, but meanes, and to *lesson vs*, that *miracles* are not to bee *required*, where *ordinary meanes may be had*. To the *third*, *Simeon* and *Hannah*, were the *oracles* of those times, *better* thought of, and that *deservedly*, then all their *great Rabbi'es* with their *partizans*, whom if his *stupendious disputation* wrought not vpon, the defect was in their *malitious hearts*, not in the *divine evidence* laid before them. From which time, his *retyrednesse* from the *publique*, and obedience to his *obscure parents*, gaue way to *Iohn Baptists fore-running*, and to all *posterity* a *patterne*, not to *runne* before they are *ripe* and *provided*, but to content themselues with

that

that *state* which God hath set *them* in, and not bee the *worse* in *that*, by *ambitiously* justling for a *higher*. The *fourth* Cavill falls off, by the *acknowledgement* of his *greatest aduersaries*, *Iulian* and other heathen *writers*, (as the *Turkes* doe at this day, in their *Alcoran*) could not but *confesse* the truth of his *miracles*. And what need *Herod*, or *Pilate* with the *high Priests*, to bee *spectators*; seeing that the *Scribes*, and *Pharisees* (as bad as they) were *present* at the most of them, and their *Emissaries* dogg'd him alwaies, to *relate* what was *done*, to their *inquisitive Masters*. *Fifthly*, To haue applied himselfe further to *these great ones*, and so to haue *compassed* his owne *ends*, had questioned his owne *excellency*, and *stayned* his heavenly *proceedings* with *earthly devices*. And how could he any way be *censured*, for opposing *Church discipline*, seeing *himselfe* was *circumcized*, his *Blessed mother purified*, his *Disciples* directed to *heare* the *Scribes* and *Pharisees*, out of *Moses chayre*; and the *Leaper* sent to the *Priest* to shew himselfe, and offer for his *clensing*. Neither was it for want of *power* or *courage* (which in the sixth place is objected) that hee *miraculously freed* not himselfe, after his *apprehension* and *indurance*; seeing he told *Peter*, (who *drew* his *sword* at *first*, to *defend* him, though *afterward* he *forswore* him as a *Coward*) *Thinkest thou that I could not now pray to my Father, and he shall presently giue me more then twelue Legions of Angels? But how then shall the Scriptures be fulfilled, that thus it must be?* To fulfill the *Scriptures* then, was his *taske* and *care*, not to *quit* himselfe by *miracles*.

Mat. 26. 53.

These

These *scriptures* had *prescribed* what he should *doe*, and *suffer*, how *rise* againe, *ascend*; which *Articles*, and all the *rest* were *iustified*, by *such men*, whom the *world* could not *suspect* of *forging* them, for *politique respects*, nor *expect*, to come from such *breeding*, but admire, when they should *heare*, how it came from heauen, by the *visible appearance of the holy Ghost in fiery tongues*, vpon one of their *greatest feasts*, not by *night*, but almost *mid-day*, not in *private*, but to the *publique view*, not of a *few*, but most *nations* vnder *heauen*, in their *Metropolitane Citty*, *Hierusalem*. Which cleareth the seauenth and *last exception*, before mentioned, and sheweth how *against* all the *Diuels Sophistry*, this heavenly *wisedome* will *stand* alwaies *iustified*.

10. This is *Iustification*, so *full*, so *publique*, so *vnquestionable*, so *heauenly*, of that *religious wisdome*, we adhere vnto, that *faith* cannot finde a surer *anchor*, whereon to *depend*, *hope*, a firmer *footing* whereon to *fasten*, *charity*, readier *wings* to *mount* her aboue all *earthly machinations*, and worldly *stratagems*. So that here wee may well come in, with that, which the *Apostle* cites out of the *Prophet*, *Where is the wise? Where is the Scribe? Where is the disputer of this world?* Will their *wisdome*, or *scribbling*, or *disputing iustifie their owne actions*, when they shall be brought to an impartiall *scanning*? How will *Esaus wisdome* bee *iustified*, that parted with his *birthright*, for a *messe* of *red pottage*? or *Balaams*, that would hold with *Balak*, to curse *Gods people*, though his *Asse* might haue *minded* him, that he ranne a *desperate* way? or *Gehazy's*

Isa. 33. 18. 1. Cor. 1. 20.

zy's, that by his *cheating* and *lying*, purchased to him and his heires, a *lineall leprosie?* Amongst the manifold *enormities* in the *Prophet Isaiah's time*, there be three especially hee *complaines of*, which the *Actors* in them *notwithstanding*, held for no small *peece* of their *wisedome*, and *Politiques*: The *first*, is to make a man an *offender* for a *word*. The *second*, to lay a *snare* for him, that *reproueth* in the *gate*. And *last*, to *turne aside the iust, for a thing of naught*. It was growne *somewhat worse* (if *worse* might be) in the *Prophet Ieremies dayes*: A *wonderfull*, and *horrible* thing (saith he) is *committed in the land, The Prophets prophecy falsely*, and the *Priests beare rule* by *their meanes*, and my *people loue to haue it so, and what will yee doe in the end thereof?* What shall I doe (O blessed Prophet!) Marry follow the *advice* of thy brother *Hosea*, in his last Chapter: *O Israel turne vnto the Lord*, for thy wisdome hath misled thee, thou hast fallen by *thine iniquitie. Take vnto you words, and turne vnto the Lord, say vnto him, take away all our iniquities*, and *receaue vs gratiously*, and wee *will render thee the Calues of our lips*. Let vs provide then *before hand*, with that *steward* in the *Gospell*, (who though otherwise vniust) in that, hee is said to haue *done wisely*; that when all the *world* fayles, wee haue *somewhat* to *trust* to. This is the *care* and *practise*, not in *shew*, but in good *earnest*, not of the *favorits* of this *world*, but, All *wisedomes children*, the *residue* of my Text, I haue left only now, to conclude with.

Cap. 29. 21.

Cap. 5. 31.

Luke 16. 8.

ἀπὸ τῶν τέκνων αὐτῆς πάντων.

11. *Of all her children.*] It was not for *nought*, our

our *Saviour* interſerts this *Item*, in his *ſermon* on the Mount, Mat. 5. 18. one *jot*, or *one title*, *ſhall in no wiſe paſſe from the law, till all be fulfilled. Iots* and *titles* then in the *law*, are not *ſuperfluous curioſities*, but ſuch as the *right vſe* of them, may make to cleare the Text, and are worthy of exacteſt ſcanning. A notable *inſtance* hereof, we haue here in the *Pronoune*, *αὐτῆς*, *Her*] Which if wee paſſe without an *aſpiration* (as *Valla* & *Caſtalion* would haue it) it may be referred to the word *γενεᾶ*, *generation*, in the former 31. verſe, and make this *ſenſe*: Wiſdome is *iuſtified*, even of the *children*, of that *perverſe generation*, which *will neither dance* to her *piping*, nor *weep to her mourning*, neither by *fayre*, or *rougher* vſage, be brought to any *goodneſſe*. Yet ſhall they be ſo *convinced* by *wiſdomes* exact proceeding, that they ſhall not be able to *diſgrace* that, which they ſhunne to follow: but bee *forced* to bring in *evidence* for her *Iuſtification*, though it *neceſſarily reflect*, vpon their own *condemnation*. And haue we not had long ſince *Balaam*, with this kind of *acknowledgement*? *O let me dye the death of the righteous*, and *let my laſt end be like his*. How common is that *conviction* of *Iulian* the *Apoſtata*, *Vicisti Galilæe*, thou *Galilean* (ſpeaking of *Chriſt*) at length haſt *overcome me*? It was a ſad *Epitaph*, that *Platina* relates, was put vpon *Pope Adrian* the 6. his *tombe*: That he *had beene a happy man indeed, if he had neuer knowne the happineſſe of that ſeat*. But the *ſurlieſt confeſſion* of all, in this *kind*, ſeemes to be that, of an *Italian Lawyer*, with whom *Bellarmine* was, at his *departing*, as he relates in his *tract de*

de arte benè moriendi. And hauing with *much adoe*, perswaded *him*, to craue *mercy* at *Gods hands* for his *sinnes*, could bring him no *further* then this; I *I pray thee* (O Lord) *take compaßion on my wife, & children*; for my *selfe*, I desire thee not any *thing*, for I goe *directly* to *Hell*, and so departed (saith the *Cardinall*) as if one *went from* one *towne* to *another*. Thus the children of *Darknesse*, giue testimony to the *light*, as the *Divell* was forced to doe of our *Saviours Deitie*.

12. But the *Text* will not beare this *exposition*, (though the *doctrine* be otherwise, most *true* and *vsefull*) for here we haue ἀυτῆς *aspirated*, and therefore is to be *ioyned* with σοφία, next to it, not γενέα, foure *verses* before it, (as *Beza* notes) & giues this *sense expresly*; *wisedome is iustified*, not by its *perverse opposers*, but the *docible beleeuers*, not of some *straggling*, *disagreeing strangers*, but of all *her owne children*. For this *exposition* makes the *Syriack*, which according to *Tremelius*, on the 11. of *Matthew* is thus rendred, *wisedome is iustified of all her worshippers*, according to *Guido Fabritius*, of her *Servants*, according to S. *Hierome* (but without any ground in the Originall) *ab operibus*, of all her *workes*; And therevpon he addes, *sapientia non quærit vocis testimonium, sed operam*: *Wisedome* stands not so much vpon *words* as *deeds*. All which *circumstances* laid together, make it without *controversie*, that *wisedomes children* here meant, are not all *those* that make themselues *so*: or would haue the *world* to take them to be *so*. But her *naturall children* indeed, who heare her instructions,

follow

follow her *directions*, and juſtifie the *vprightneſſe* of all her *actions*.

13. It was an old *exploded courſe*, by all good men heretofore, (but now reviued too much a-gaine, to the *ſcandall* of all *wiſedomes children*) to *pretend* one thing, and *intend* another; And ſo far to *iuſtifie Gods wiſedome*, as it might ſerue to *iuſtifie* our *vnwarrantable deſignes*. But my Text here hath three *markes* of theſe *iuſtifying children*, to *iuſtify* them in this place; Of which if but *one faile* it may be *iuſtly* preſumed, that all is not *right*: Thoſe are, 1. *Vnity*, 2. *Naturall affection* to their *mother*, and 3. *ſubmiſſiue obedience* to thoſe *commands*, that ſhall be *iuſtly* inioyned them to *follow*. Wiſedome is iuſtified of *All*] therefore no *backſlider*, no *ſchiſmatique*, no *headlong Innouator*, muſt be accounted of the *number*. *Of all Her*] Therefore, *All outlandiſh Incendiaries*, *murmurers*, *detractors*, All vnderhand *Ingineers*, All *blowers vp of ſtates*, and *maſſacring miſcreants*, muſt be referred to the liſts of *Baſtards*, and *generation* of *vipers*. *Of all her children*] then, *Refractory preſcribers to their mother*, *proſcribers* of their *brethren*, muſt not *offer* to put in, here for a *childs portion*. O that men therefore *were wiſe* (as *Moſes* told the *Iſraelites*) then would they *lay theſe things to heart*, and not runne *headlong* in ſuch *wild*, and *irreligious courſes*, which are no way *iuſtifiable*, but *precipitate* in the *broad rode*, that *haſteneth violently* to apparant deſtruction. Then the detractor would bee *aſhamed* of his *baſe ſuggeſtions*; the *male-content*, of his *cauſeleſſe murmurings*; the *oppreſſour* of his *inhumanity*;

humanity; the *proud*, of his *histrionicall hautinesse*; the *Luxurious* of his *looseneſſe*; the *Hypocrite*, of his *ſhewes*; the *Machiavilian* of his *ſhifts*. For what are all theſe *kickſhawes*, to *ſolid wiſedome*? but as a ſpiders *webbe*, which *intangleth* ſome few *flies* a while, till the *beeſome* come, and then all the worke is *marred*, and the *worker* (perchance) *ruinated* and forgotten. I muſt *end*. *Davids* deſcription of a man in *honour*, may bee a *leſſon* to *great ones*, what *wiſedome* they cannot *ſafely depend vpon*, but what they muſt *truſt to* in the *end*, Pſalm. 49. and *Solomons*, the ſonnes *inſtance*, in a *poore man*, that by his *well guided wiſedome*, *deliuered* a *little citty* from the *beleagring of a great King*, Eccleſiaſtes the 9. inſtructeth vs all *ſufficiently*, how much *godly wiſedome*, is *better* then *vnbleſſed ſtrength* and *ſtratagems*; and to be *hearkened* to, more in *quiet*, then the outeries of *fooles*. Let vs remember therefore, with the *wiſe virgins*, to bee *provided* alwaies *before hand*, with this *laſting oyle* in our *lampes*; and caſt about with that *wiſe merchant* in the *Goſpell*, to purchaſe that *field* where this *pearle* of *wiſedome* lyes *hidden*. And *ſuffer fooles gladly* (by S. *Paules* direction) to ſpeake, where there is a fault, *becauſe yee your ſelues are wiſe*. So ſhal we at *length*, mount vp from theſe *fooliſh* and *flitting vanities*, to *poſſeſſe* thoſe *glorious*, and *vnchangeable manſions*, which the *wiſedome* of the *Father*, *Chriſt Ieſus*, hath purchaſed for his *elect children*, before the foundations of the world. To whom with the *Father* and the *holy Ghoſt*, three *perſons* and one *God*, be *aſcribed*, all *wiſedome*, *glory*, *might*, and *maieſty* both *now* and *ever*. AMEN.